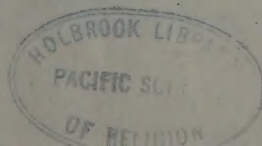


Federal Council BULLETIN



A. Devaney Photo

"Offer unto God Thanksgiving; and pay thy vows unto the Most High"
(Psalm 50:14)



Coming Events . . .

General Commission on Chaplains,
Washington, D. C., November 3, 1948

National Convocation on the Church in
Town and Country
San Jose, Calif., Nov. 9-11, 1948

Federal Council of Churches, Depart-
ment of the Church and Economic Life
New York, N. Y., Nov. 11, 12, 1948

United Council of Church Women,
Biennial Assembly,
Milwaukee, Wis., Nov. 15-18, 1948

United Stewardship Council
Kansas City, Mo., Nov. 18-21, 1948

National Conference of Church Leaders
on Family Life,
Cincinnati, Ohio, Nov. 28-30, 1948

Conference on Christian Unity
Cincinnati, Ohio, Nov. 29-30, 1948

American Bible Society, Advisory Coun-
cil,
New York, N. Y., December 1, 1948

Federal Council of Churches,
Biennial Meeting
Cincinnati, Ohio, Dec. 1-3, 1948

Foreign Missions Conference of North
America, Annual Meeting,
Buck Hill Falls, Pa., Jan 4-7, 1949

Home Missions Council of North
America,
Buck Hill Falls, Pa., Jan. 11-13, 1949

International Council of Religious
Education,
Columbus, Ohio, Feb. 6-12, 1949

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational
Christian Churches
Czech-Moravian Brethren
International Convention of Disciples
of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Friends
The Methodist Church
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Russian Orthodox Church of North
America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

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NOVEMBER, 1948

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The Editorial Outlook

DO WE MEAN WHAT WE SAY ABOUT HUMAN RELATIONSHIPS?

MANY vital questions faced the military victors at the close of World War II. None was more important from a Christian point of view than who was to be responsible for the millions of people who had been swept by the tides of war from their native moorings. Homeless and stateless, they came to be commonly known as displaced persons.

The victors could have forcibly resettled these people in their lands of origin; they could have formed a mongrel state somewhere along the German-Austrian border under some sort of international mandate, and there forcibly resettled the displaced; or they could have attempted to find new homelands for them through an appeal to the nations of the world to take a proportionate share of them as potential new citizens. It was the last alternative that was agreed upon. This is a credit to humanity as a whole. It shows that in spite of "man's inhumanity to man" the impulse to do good and bear some responsibility for another's well being, however far he may be removed by blood ties or geography, is not dead.

Testifying to this concern for the other person's well being is the fact that, before hostilities ended and before the United Nations came into being, the United Nations Relief and Rehabilitation Administration was organized and became operative. It was always considered a temporary agency. This organization met the immediate emergency by helping people to return to their homes and begin to build anew from the depths of war's devastation. Many returned to their homelands or began to reconstruct their homes in cities, towns and villages which they had never left. However, there was a group who could not return to their place of origin because of psychological, political and other factors. They became the stateless people. U.N.R.R.A. was not set up to deal with the hard core of the problem represented by these people. It became evident with the closing of U.N.R.R.A. that some more permanent organization for the care and resettlement of these people would be necessary. Consequently, the International Refugee Organization was set up. It was charged specifically with

the responsibility of handling the problems of the displaced persons. This not only meant taking care of them before resettlement areas could be found for them, but also carried the function of finding places for resettlement. Many nations, including our own, quickly became signatories to the I.R.O. pact. This organization has been laboring hard to arouse the interest of the nations, particularly those of the West, in taking their fair share of these stateless people and offering them a new homeland as potential citizens.

Our own country, at this present moment in history probably the most favored nation, was regrettably slow to act. The reasons for this tardiness are not our concern at the present. The important thing is that last June Congress passed Public Law 774, known as the Displaced Persons Act of 1948. It provides for the admission of 205,000 displaced persons into this country during the next two years. The Act calls for the appointment of a Commission of three members to be appointed by the President. This has been done and the Commission is functioning. The first boat load of potential new citizens is expected to land in New York about the first of November.

Our church people, along with many others of goodwill, were outspoken in urging Congress to adopt some such measure. To implement our high resolutions we Christians especially must now set about finding work and homes for these people in a new homeland. The churches must, in cooperation with all the agencies working on this problem from the Federal Commission on down, make their distinctive Christian contribution in this humanitarian undertaking. It is a credit to the churches that they did not wait until the last moment to prepare. Some denominations made specific administrative arrangements and allocated or solicited special funds. Through Church World Service the machinery has been provided for interdenominational cooperation. Our Jewish and Roman Catholic friends have provided similar means to aid displaced persons of their respective faiths. So the religious forces of this country are evidencing their concerted interest in assisting in the project.

In addition, many private organizations or

voluntary groups as well as individuals have expressed a willingness to participate in the displaced persons act program. The office of the Commission in Washington has been receiving five to six hundred letters a day offering haven to these potential new citizens.

Several things should be borne in mind: First, the people to be admitted under the Act must come from a D.P. camp in the American Zone in Germany or Austria, or from a D.P. camp in Italy, and must come within the scope of the definition of "displaced persons" as set forth in the Act. Second, each displaced person or family must have a sponsor in this country,—an individual or agency who will certify four things to the Commission:—(1) assurance of safe and sanitary housing that will not displace a U. S. citizen; (2) assurance of suitable employment at the prevailing wage and not displacing a U. S. citizen from employment; (3) assurance that the family or individual will not become a public charge; and (4) that the sponsoring agency or individual will guarantee transportation from the port of entry to the place of permanent resettlement.

As yet, the Commission has not officially recognized any public or private agencies, but has been working unofficially with those agencies which were already established and recognized generally as responsible groups providing services in connection with the migration, settlement or welfare of aliens. Church World Service has been working with the Commission from the start.

The churches through their denominational boards should continue to cooperate with Church World Service. This does not lessen the importance of complete cooperation with secular agencies both public and private, in the state and local community, which have been set up for the purpose of working with the Federal Commission. The task is big enough for all groups to have a share.

Churches should take the initiative in finding jobs and homes, and in welcoming the newcomers to church and community. They should also—and this is perhaps their distinctive contribution—set the mood and motive for the whole undertaking. How will Americans generally answer the question, "Am I my brother's keeper?" It is the Christian view that what happens to the least of God's children happens to us. John Donne's "For Whom the Bell Tolls" must ring in our ears. Our worth to society is measured by our responsibility for the wellbeing of all, regardless of race, creed, national origin or sex.

Human relationships may be transformed by the alchemy of Christ's concern for all men; and Christ's concern must be our concern. The displaced can become the well-placed if as Christians we cooperate wholeheartedly in this new experiment in human relationships.

CHURCH AND ECONOMIC LIFE WEEK

"THE question of bread for myself is a material question, but the question of bread for my neighbors, for everybody, is a spiritual and a religious question." Thus did Nicolai Berdyaev put the essentially religious significance of economic life. Christian living involves an active sense of responsibility for decisions that affect others. Church and Economic Life Week, January 16-22, 1949, will focus upon increasing the understanding, sensitiveness, and effective action of members of churches in economic life.

The problems that press for solution are immediate to individual and family well-being, and are also world-wide in their scope. Communism here and elsewhere, feeds upon injustice, inequality, and poverty. The rising cost of living threatens the family budget. Concentrations of economic power appear at many places to be without adequate moral and democratic safeguards. Making available to the consumer what modern technology produces is an individual and social necessity. An impoverished world needs not only American goods, but an American economy that is itself sufficiently resistant to abnormal pressures.

These problems are met and dealt with in the largest measure by countless daily decisions and activities of individuals. This gives historical and even fateful importance to what the Christian does, whether on his own or as a member of a family or as part of a social group. He is therefore a part of these problems and their solution about both of which he is often confused and unaware.

The Executive Committee has called for the observance of Church and Economic Life Week beginning with the third Sunday of each January. Its program will be directed to informing and strengthening the impact of church members upon economic life. This program will include services of worship and study classes, forums and field trips, community-wide surveys and meetings. Available resources for use in connection with the observance are listed elsewhere in this issue of the BULLETIN.



Hartford Courant Photo

The United Church Canvass achievement award is presented to Reuel S. Kaighn, chairman of the Hartford, Conn. canvass by Dr. J. Quinter Miller of the Federal Council. Looking on, left to right, are Sterling V. Couch, canvass radio chairman, and Rev. Chester Smith, executive secretary of the Greater Hartford Council of Churches.

Four Communities Receive Award for Church Canvass

THE RELIGIOUS INSTITUTIONS of four American communities have received special national recognition for outstanding accomplishments in fields of stewardship and church finance during the 1947-48 season.

Medina, Ohio; Danvers, Mass.; Auburn, N. Y., and Hartford, Conn., have been selected from more than 300 American communities to receive the special 1948 award for having conducted the most successful United Church Canvass programs in the nation in their respective population size classifications. Each of the four communities will receive a plaque in recognition of its outstanding achievements.

Each year the National Planning Committee of the United Church Canvass honors those religious communities which (1) excel in strengthening the programs of local churches and synagogues resulting in greater worship attendance and increased financial support; which (2) develop the spirit of cooperation and brotherhood among groups participating and which (3) bring about greater recognition of the importance of religion in the community and nation today.

Medina, Ohio, in the smallest com-

munity classification of 10,000 population or less, was chosen for its outstanding united stewardship and worship attendance efforts conducted last Spring. It was the twelfth annual program of cooperative stewardship in this community of 5000 people which originally initiated such an effort back in 1936—one of the first communities in America to work together in that manner.

Danvers, Massachusetts with six churches cooperating in a community of the next size classification of 10,000 to 25,000 population was selected as the best cooperative effort in the nation conducted in November 1947. Striking results through united promotion and wise planning were achieved with greatly increased pledges and support. \$25,000 in new money was raised for 1948 over what was secured for 1947 with one church increasing its income as much as 219 per cent. Significant attendance and membership increases also were reported among those churches working together in a United Church Canvass for the first time.

In the city classification of 25,000 to 50,000 population *Auburn, New York* achieved unusual distinction by revitalizing the entire community

spiritually through their united church effort program known as the Crusade for God. Seven Roman Catholic parishes, one Jewish synagogue and 20 Protestant groups joined in a common appeal for giving greater attention to spiritual affairs. Eight Protestant bodies making a financial every member canvass during the united promotion period raised over \$15,000 in new income over the year previous. A number of the spiritual leaders reported "many new faces in their congregations."

Hartford, Connecticut, with thirty-seven religious institutions participating, was chosen for its striking accomplishments in a city with 100,000 population or more. A total aggregate budget for 1948 of more than three quarters of a million dollars was secured through the united church canvass plan with every cooperating church raising more money than the year before. Particularly outstanding in the Hartford program was the raising of missionary and benevolence budgets which totalled nearly \$125,000—the largest ever raised by these religious groups.

The Greater Hartford Council of Churches received the achievement award at a special meeting held on October 1. Dr. J. Quinter Miller, associate general secretary of the Federal Council of Churches, made the award and presented the plaque to Reuel S. Kaighn, chairman of the 1947 steering committee for the drive. Mr. Kaighn will also head the 1948 drive in Hartford.

The plan of the United Church Canvass operates with the churches and synagogues in the local community agreeing on a common plan of action for promoting their mutual interests and for conducting their every member financial or fellowship canvasses at the same time.

By working together across faith as well as denominational lines, they are able to secure radio announcements and special broadcasts, sponsor joint newspaper ads with genuine community appeal, utilize outdoor billboard and bus card space and to take advantage of other forms of publicity available in the community.

As one of the many examples of interfaith cooperation found in Veterans Administration hospitals, Catholic and Protestant patients in a number of hospitals regularly assist chaplains in bringing Jewish wheelchair and stretcher patients into chapels for Friday night services.



Some of the problems which a young minister may meet as an institutional chaplain are discussed thoroughly during a seminar.

The Institutional Chaplain, Minister to a Needy Parish

BY PAUL B. MAVES

IN 1949 Clifton Springs Sanitarium at Clifton Springs, New York, will celebrate its 100th anniversary. From the beginning it has had a full time Protestant chaplain in residence as a member of the staff. One of the first hospitals in the country to have a resident chaplain, it was founded by a physician who thoroughly believed there was a close relationship between religion and health. Since then many other hospitals, prisons, and reformatories have added full time chaplains to their staffs.

The greatest development in the chaplaincy service has occurred in the last decade. According to Seward Hiltner, Executive Secretary of the Commission on Ministry in Institutions, "As nearly as can be estimated, there were before the war about 250 Protestant ministers giving their full time to ministry in institutions, outside the Army and Navy. At that time there were not more than 250 Army and Navy Protestant chaplains on active duty, and only a few of these in service institutions like hospitals or prisons. A recent estimate suggests that about 500 Protestant clergy are now giving full time to ministry in

institutions outside the armed forces, and perhaps as many as 100 Army or Navy or Air Force chaplains are assigned to hospitals and prisons. This means that the total number of Protestant ministers giving full time to institutional ministry has more than doubled since 1940.

"The largest increases have taken place in the Veterans Administration, the Army and Navy and Air Force. But it is worth noting that the number of full time chaplains in Protestant hospitals has more than doubled in these eight years."

Part of this is due to the growth in the size and number of hospitals. A century ago only the poor went to hospitals when they were sick. Others were treated, respectfully, in their own homes or at spas. Now there are about a million hospital beds in the United States, and the number is constantly growing. There are now about 450 Protestant hospitals. Other institutions such as prisons, reformatories, institutions for the mentally deficient, and homes for the aged have increased also. There are probably about two million persons in institutions in any one day, and many times that number find themselves in some sort of institution during the course of a year.

Another reason for the development of the chaplaincy service has been increasing awareness of its relevance to the healing process, and the development of the ministry to the sick as a discipline with tested knowledge and procedures. The pioneering work of Anton T. Boisen in the 1920's which led to the founding of the Council for the Clinical Training of Theological Students in 1927, and the publication of *The Art of Ministering to the Sick* by Richard C. Cabot and Russell Dicks in 1936 are milestones in its development.

The chaplaincy service has come to be generally recognized as meaning a religious ministry in a non-parish setting. It is characterized by a minister to a special group. The chaplain receives his compensation from sources other than the persons ministered to. The ministry of the chaplain is to Protestants rather than solely to persons affiliated with a single denomination. The chaplain has a responsible relationship to the administrative authority under whom and with whom he works. Outstanding examples of chaplaincy service are found in Massachusetts General Hospital under Rollin J. Fairbanks; at St. Luke's Hospital, New York, where Otis Rice is Director of Religious Work; and the Episcopal Hospital, Philadelphia, under Robert D. Morris.

The chaplaincy service supplements rather than replaces the ministry of the parish minister, and augments rather than interferes with the clergyman's relation to his parishioners who may be in the institution. In other words it is an extension of the comforting and healing arm of the church. It meets the needs of those who are far from their own parish that it is difficult for their own minister to visit them. It provides a ministry for those who are members of no church. It establishes a specialized ministry requiring special training. It makes a clergyman quickly available for emergencies. It enables the church to become an integral part of the care given by the institution, and to coordinate pastoral care with the work of others on the hospital staff. It also provides a means of ministering to the staff of the hospital as well as to the patients.

Since 1934 the Federal Council has had a Committee on Prison Chaplaincy which was responsible for channeling the nominations of trained Protestant clergymen for the chaplaincy service under the Federal Bureau of Prisons. Since its inception the Commission on Religion and Health has given thought

the development of standards for chaplaincy service. In 1946, when Commission on Ministry in Institutions was organized, it combined with other functions in this field.

In 1940 the American Protestant Hospital Association issued a statement of standards for chaplaincy work in general hospital. The Commission on Ministry in Institutions, in cooperation with the National Conference on Catholic Charities, issued a statement on the prison chaplain's duties, which was in the nature of standards, in 1942. A statement of standards for chaplaincy in mental hospitals has been adopted by the Commission in 1948 and is now in the press of publication. Help was given by the Commission to the Veterans Administration in setting up its standards, which are for the most part those adopted by the Commission for a number of years.

Following the lead of the Commission on Ministry in Institutions, and under its guidance, a number of local state councils of churches have been established or are in the process of establishing similar commissions.

Chaplains in various kinds of institutions have not only been able to minister to the needs of the patients but have become an important part of the training of parish ministers in general work, such as St. Elizabeth's Hospital, Washington, D. C., under Dr. E. Bruder, and the Federal Reformatory at Chillicothe, Ohio, under Henry H. Cassler gives the in-prison training for federal prison chaplains. The clinical training movement has given impetus to the development of the chaplaincy service. It has carried on studies in methods of general work such as important studies in brief carried on by Dr. Erich Lindemann and Rev. Rollin Fairbanks at Massachusetts General Hospital, and in increasing the effectiveness of the parish minister in helping persons. Under the sponsorship of such organizations as the Council for Clinical Training, the Institute of Pastoral Theology and various seminary groups, chaplains in hospitals are training theological students in the care and ministering to souls. Not only that but in training hospitals where there is a school of nursing education the chaplains are frequently called upon to help the nurse to be aware of the spiritual needs of the patient and to know how to call upon the resources of the church. For the nurse at her bedside sees the patient more and is often in a closer relationship to him than any other person. "The greatest unmet

need for chaplaincy service," in the words of Seward Hiltner, "is in state mental hospitals. With a daily population of half a million, there are in these institutions not more than 25 or 30 Protestant clergy giving full time to this ministry. In addition, the ordinary parish minister is less apt to be able to help mental patients than almost any other type of institutionalized person unless he has had special training. . . . Tuberculosis hospitals are usually untouched in any significant way, and hardly a beginning has been made on mental deficiency institutions. In cities and counties there are very few institutions now being served with any degree of adequacy. Only about 50 out of 450 Protestant hospitals have full time chaplains; although some are too small to warrant such services at least 100 additional ought to have them. No private non-sectarian hospital as yet has a full time chaplain supported by the hospital."

Furthermore there is yet much to be done in training parish ministers to give more effective ministry to the special needs of persons in institutions, many of whom will serve as chaplains on a part time basis. One might add to this the growth of homes for older people under denominational auspices which challenges the ministry to a growing field of service.

Much remains to be done to support and strengthen those men who have dedicated themselves to the important

task of ministering to persons in institutions. Because they work in institutions rather than serve a parish it is easy to forget that they too are ministers of the church.

It is for the reasons given that the Commission on Ministry in Institutions, under the chairmanship of C. E. Krumbholz, called a conference on November 8 of denominational executives who have been charged with responsibility for chaplaincy work to consider the strategy of the Protestant churches in relation to the growing demand for a more effective ministry in institutions. About thirty of these national executives met in New York. A memorandum written by Seward Hiltner, which outlined the present situation, the future needs, and the problems involved, formed the basis of discussion. The significant findings of the conference will be reported later.

In coming to grips with this challenge of the ministry in institutions, the church sets itself to carrying out more effectively the ancient commission which is implied in the statement of our Lord, who said "Inherit the kingdom prepared for you from the foundation of the world . . . I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me . . . Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."



Frederick Kuether, director of the Council for Clinical Training, talks with a prison guard during a visit to one of the institutions under the Council program.

Columbus Meeting Launches World Missionary Program

By WILLIAM W. CLEMES

OFFICIAL launching of what foreign mission leaders confidently hope will be the greatest cooperative program of world missionary service in church history got under way at the World Missions Assembly at Columbus, Ohio, October 6-8.

The result of two and a half years of planning by the area committees of the Foreign Missions Conference, the "Program of Advance," which has selected as its theme "One World in Christ," was presented to the approximately 3,000 delegates in attendance as the main feature of the Assembly. As outlined at the Assembly, it encompassed a comprehensive scheme to revitalize foreign missions, and gear them realistically to the tempo of a rapidly changing world.

No official estimates were announced regarding the cost involved in putting the program into effect. However, most foreign mission leaders agreed that present foreign mission contributions need to be doubled in the next five years, if such plans are to materialize.

The urgency for positive action in support of the "Program of Advance" by American Protestants was underlined at the Assembly by a score of speakers from overseas areas.

Spokesmen for "critical areas," such as China, Korea, Japan, and the Near East, sounded warnings of Communist threats to missionary enterprise, and described the startling progress Communism is making in winning vast multitudes of Asia's under-privileged.

The success of Communism, these spokesmen stressed, was due in no small measure to the growing disillusionment with American failures to implement democratic ideals. For example, Dr. John S. Badeau, president of the American University at Cairo, in discussing the outlook in the Middle East, claimed that "after a generation of western political manipulation, two bloody wars, and repeated broken promises to eastern people, the Middle East has lost in large measure the respect it had for our way of life."

A Zulu chieftain, Albert J. Luthuli, a Congregational layman and member of the native representative council under the British government of Natal, South Africa, cited criticisms of missionaries sometimes heard from the mouths of youths, such as "Christianity

is the vanguard of imperialism," or "the missionaries told us to look up and pray while their countrymen robbed us of all our lands."

Walter H. Judd, Congressman from Minnesota, who spoke on China, characterized the Chinese as "hungry, tired, and disillusioned—with Russia and the United States." Dr. William Braisted, from a Baptist mission hospital in South China said that only one person out of every 10,000 gets hospital aid and that unless this is changed, "the world medical plan is licked." Dr. R. F. Henry, also a China relief worker said, "If we don't feed the hungry, it is potential dynamite."

The issue of Communism versus Christianity was pointed up sharply by Dr. Ralph E. Diffendorfer, chairman of the Committee of Reference and Counsel of the Foreign Missions Conference, and a leading figure in the over-all planning for the "Program of Advance."

"The Soviet idea," Dr. Diffendorfer said, "is one that speaks directly to the problems of Asia, speaks to the hungry and the landless, the debt-ridden and the oppressed. The frontiers of world communism inch forward all over the map. They can be pushed back only by the forceful offensive of an idea program that stops them in their tracks. Christians must either service the needs of all God's men better than Communists do or else prepare to yield ground to them. The issue is that clear."

The "Program of Advance" outlined at the Assembly by Dr. Diffendorfer, and illustrated by missionaries and nationals, was at least a partial answer to the challenge of Communism abroad. It was described in a forty-four page booklet, and detailed the needs of the various missionary areas. Both evangelistic work and the need for support of humanitarian efforts were stressed.

The eleven points emphasized, and being urged for adoption by member boards of the Foreign Missions Conference included:

1. Christianizing rural life through encouragement of improved agricultural methods, better housing, sanitation and public health, cooperatives and religious education. A thousand rural missionaries were asked for to put the program over.

2. Development of Christian urban centers by providing child clinics. Christian book shops, good-will in-

dustries and self-help projects demonstrate the Christian interest in everyday life.

3. Further extension of the education methods initiated by Frank C. Laubach, who has taught estimated 200,000,000 persons to read and write by his literacy technique.

4. Christian literature for the rapidly increasing literate population, stepped up distribution of the Scriptures. "The present famine in Bible is perhaps the most alarming side feature of the Christian Church program," the booklet warned.

5. Youth and student work.

6. Special emphasis on home family life, with an increase in school and college courses dealing with human relations, domestic science, psychology, home economics, home nursing and child care.

7. Use of radio and audio-visual to extend Christian influence. This includes motion pictures, display materials, graphic arts, radio and recording stations, and other mass media.

8. Medical and public health work calling for reopening and rebuilding hospitals, cooperation in training doctors, nurses, and technicians.

9. Development of new techniques for combating famine.

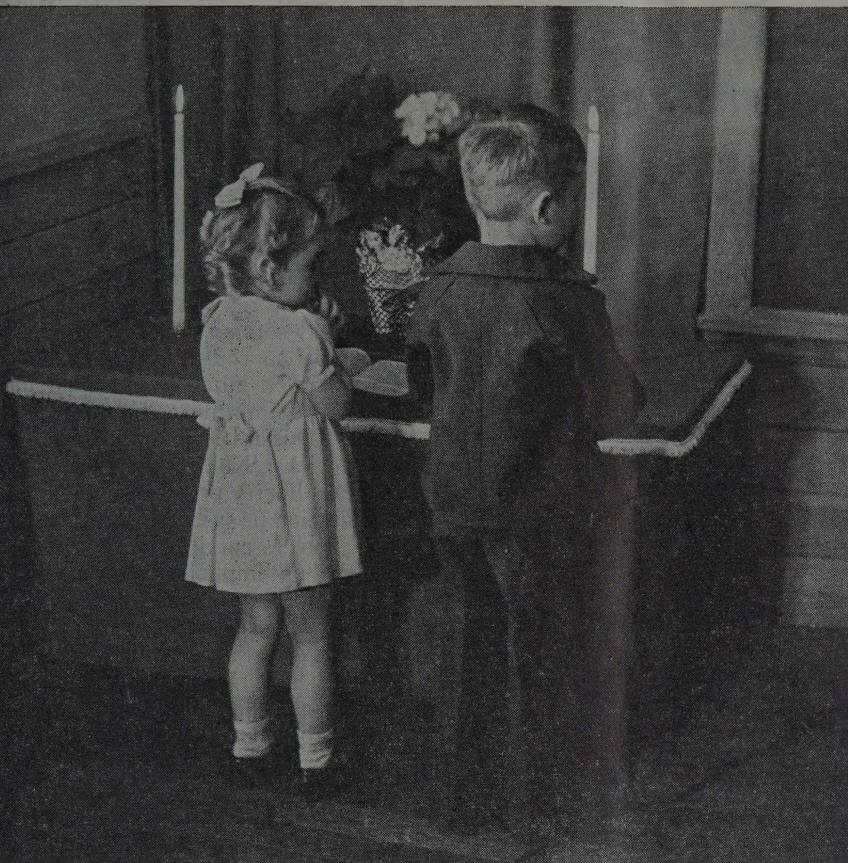
10. Schools and colleges for training new leaders, often in cooperation with new government agencies.

11. Adult education, cooperation in rural rehabilitation, technical service and village industries.

This eleven point "Program of Advance" is next scheduled for presentation in thirty-six key cities in the United States and Canada. Missionary leaders feel that these gatherings to a large extent determine the success or failure of the proposals advanced at Columbus.

Dr. A. D. Stauffacher, secretary of the mission council of the Congregational Churches, emphasized this at Columbus when he said: "Mr. Jones of Smithville, the man who is here at the World Missions Assembly at Memorial Hall, will determine the success or failure of Christian foreign missions. We want this man—John Jones of Smithville,—to feel that he and his church must have a part in building a strong Christian America and 'One World in Christ.'"

Out of the Columbus meetings came new stirrings of the fresh winds which are blowing through the Christian world. American Protestantism wrote an important chapter in its quest for unity at Columbus. It has taken a long stride toward achieving the goal, "One World in Christ."



Two Badger Village children at their tiny Sunday School altar.

Veterans Village

The following article is based on the pamphlet, "As a Visitor Sees Badger" by Mrs. Elsie K. Nelson of the Wisconsin Council of Churches, Council Secretary and University G. I. Wife.

ORIGINALLY, Badger Village was a home for civilian war-time workers in the Badger Ordnance. In 1946, the plant had closed and the population was gradually changing to a group of transient veterans and their families—veterans who were living on the G. I. Bill of Rights, veterans whose schooling had been interrupted and who faced one or more years at the University with a wife and sometimes family to support. Despite an inconvenient location which necessitated a long bus or auto ride to and from school each day, despite small, crowded quarters and lack of many luxuries, these families—approximately 615 of them now—found in Badger Village a safe, comfortable and friendly community. There was a part-time minister at Badger, a pulpit from a Methodist church that had been torn down in the front area, a table, and a cross. The University pastors at Madison felt a great responsibility for the religious life

at Badger and it was their interest, together with that of the member denominations of the state council of churches, that brought Erling W. Peterson to Badger Village in September, 1946, as full-time minister to veterans. Mr. Peterson, an Evangelical United Brethren minister who once wanted to be a medical missionary, had served churches in Elgin, Ill., and in Chicago. As Badger pastor, he became friendly with the University pastors, attended some of their periodic meetings and accepted their referrals concerning possible members of his own congregation.

The Badger Village Church is in a schoolhouse. But the faith and perseverance of Erling Peterson and his wife, Betty, of the veterans and their families in Badger Village and of the countless friends in the University and nearby communities, have helped to change a bare empty room with a wooden cross into a place of worship, warmth and fellowship.

The Badger Fellowship, working together, raised the money through a special Easter campaign in 1948 to pay for the new altar, which they designed, painted, and arranged themselves. The

wives scrubbed the schoolroom walls and hung the drapes which had been purchased with money contributed for that purpose by Christ Presbyterian Church in Madison. The offering plates and reed organ came from the Evangelical United Brethren Church in Prairie du Sac. The sheet and choir music was donated by the Presbyterian Student House and the Wesley Methodist Foundation in Madison, and by the Evangelical United Brethren and Presbyterian Churches in Baraboo.

The Fellowship takes great pride in its Sunday School. There were huge obstacles to a Sunday School: a constant turnover of students, and therefore, of children; families living on a semester basis who must plan also their children's church school on that basis; a very large, and constantly growing, group of little babies, and the usual handicaps of contagious children's diseases. Yet it is here, above all, where the Badger Fellowship doubles its energies, keeping the school constantly equipped with pictures, with aids to worship, with a little altar. Consequently, the Sunday School, which reached a maximum rally day attendance of 93, has become a most successful and integrated part of the Fellowship.

The Badger Project is a cooperative venture. The salary of Erling Peterson, his housing, some of his transportation, his annuity and miscellaneous expenses are paid by national and state funds from seven denominations, through their state council of churches. The balance is contributed by the Fellowship.

In addition to a Badger contribution to the state council, church activities, Sunday School, the organist, supplies and all upkeep are supported entirely by freewill offerings of Fellowship members. A famine fund has been organized and, by giving up meat at one meal a week, members of the Fellowship have been sending an average of \$20 a week in CARE packages to German families for ten months. The Fellowship Ladies Guild sponsored a clothing drive in cooperation with the Badger Woman's Club—and sent 40 boxes of clothing to Baltic refugees.

Here at the University of Wisconsin, as perhaps in other universities, a group of young people are feeling the significance of a Christianity which has stressed worship, fellowship, service, interdenominationalism and togetherness. In the Badger Christian Fellowship, through Protestant cooperation—and because of Protestant cooperation—there may be engendered more such brotherhood and unity.

From Amsterdam to Paris-- Two World Assemblies Meet

By RICHARD M. FAGLEY

THE THIRD SESSION of the United Nations General Assembly now meeting in Paris is quite clearly a crucial test of the fledgling organization. The major peace treaties, which were to provide an initial stability for the U.N., have not been written. Security issues, represented by the perilous deadlock over Berlin, the failure of negotiations over atomic energy and conventional armaments, the continuing crisis in Palestine, have become predominant. Of more basic significance is the evident lack of any adequate common foundation of moral principles on which serious differences might be reconciled and constructive cooperation be organized. In this respect, the Paris Assembly of the U.N. is in marked contrast to its predecessor the Amsterdam Assembly of the World Council of Churches.

The grave difficulties which beset the path of the United Nations have not led representative churchmen into negative attitudes. On the contrary, there are signs in the Amsterdam proceedings and in subsequent church actions of a growing sense of responsibility for world order and of a more vigorous Christian strategy to express it. The establishment of the World Council of Churches in itself offers hope for world-wide action in behalf of Christian principles of world order. Section IV at Amsterdam called upon Christians to support the U.N. in appropriate efforts to deal with such problems as the development of international law, regulation and reduction of armaments, world health and nutrition, and an international bill of rights with adequate safeguards for freedom of religion and conscience. In this latter connection the Assembly in plenary session adopted a significant Declaration on Religious Liberty. Similar concern for the United Nations was expressed in the meeting of the Federal Council's Executive Committee on September 21:

"Meeting on this opening day of the General Assembly of the United Nations, we pray to Almighty God, ruler of men and of nations, that He may chasten and inspire the hearts of the delegates and of the peoples they represent, so that this important international body may see beyond the clashing interests of men to their common needs, and may recommend wise

courses of cooperative action for the general welfare. We urge our churches to offer prayers of intercession throughout the course of the General Assembly, and especially on World Order Day, Sunday, October 24, the anniversary of the day on which the charter of the United Nations became the law of nations."

This resolution was immediately communicated to Secretary of State Marshall by Charles P. Taft, President of the Federal Council. In his reply from Paris, Secretary Marshall stated that the members of the United States delegation were "deeply grateful . . . for the message of prayer and hope" and that the delegation "needs and appreciates the support and the prayers of our churches for the success of the General Assembly in dealing with these (complex) issues."

Our churches have been represented at the U.N. General Assembly in Paris by Dr. Walter W. VanKirk, accredited observer for the Federal Council of Churches and by Dr. O. Frederick Nolde in behalf of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council. This Commission has an established relationship to the U.N.'s Economic and Social Council.

Dr. VanKirk has had opportunity, through informal consultations with members of the United States delegation, to express some of the concerns of the American churches. He has also prepared a series of memoranda on developments in Paris for the aid of denominational leaders, church council executives, and the religious press. These memoranda have thus far dealt with atomic energy, Palestine, Berlin, the proposed convention on genocide, and the proposed Declaration of Human Rights. By means of such firsthand reports, the churches are in a stronger position to form and express an informed judgment on the chief issues.

On two of the issues official representations have been made. The Federal Council's Executive Committee at its meeting in September authorized the officers to join with some 125 other organizations from 23 nations in pressing for affirmative action by the General Assembly on a convention to punish and prevent the crime of genocide, the deliberate destruction of racial, national, and religious groups. This fol-

lowed earlier action by the Federal Council and the World Council on the need for such a convention.

Furthermore, in regard to the broader plan for an international bill of rights, Dr. Nolde has brought to the attention of all members of the General Assembly's Social, Humanitarian and Cultural Committee the special endorsement given this effort by the World Council Assembly. In keeping with the church resolution, Dr. Nolde urged a commitment by the U.N. Assembly to completion of a binding Covenant on human rights and measures of enforcement, as well as the Draft Declaration now being considered. Dr. Nolde also urged that the religious liberty provisions of the Draft Declaration be sustained, or if changed that "no essential element (be) explicitly or implicitly denied." The Draft Declaration now states in Article 16: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

In these and other ways the church of Christ are beginning to evolve an appropriate and increasingly effective pattern of action in the field of world order. True, the accomplishments to date are modest when compared with the need or the potentialities of a global Christian strategy. Yet the direction of church efforts in behalf of positive programs for peace seems sound. As the coming into being of the World Council of Churches expresses, among other things, the determination of churchmen to bring the principles of the Gospel to bear more tellingly on the causes of international disorder.

LARGE ATTENDANCE EXPECTED FOR CINCINNATI CONFERENCE

Indications are that the attendance will exceed the expected total of 200 at the National Conference of Church Leaders on Family Life, to be held in Cincinnati, Ohio on November 29 and 30. Responses to the invitations have been received from all parts of the country. The theme for the meeting has been announced as "Home and Church in a Disordered World."

The conference, which is to meet in six sections, will have many outstanding leaders and speakers participating in all phases of the program. Among the speakers will be Dr. Roy A. Burkhart of the First Community Church

Columbus, Ohio; Professor Samuel L. Hamilton of New York University; J. R. Mutchmor of the United Church of Canada; Mrs. Charles P. Taft, wife of the president of the Federal Council, and Mrs. Grace E. Elliott of the National Board of the Y.W.C.A., and Dr. Luther Woodward of the National Committee on Mental Hygiene. Charles P. Taft will preside at the public meeting to be held on the evening of November 30. The conference is called by the Inter-council Committee on Christian Family Life and represents a cooperative effort among the interdenominational organizations having family life programs. The Inter-council Committee has again announced that names of church leaders or workers who could be included on the list of those to receive invitations, should be sent to the Committee at 297 Fourth Avenue, New York 10, N. Y. Conference delegates are expected to make their hotel reservations, either at the Hotel Gibson, where the meeting will be held, or at nearby Cincinnati hotels.

RURAL PASTORS ARE GUESTS OF COMMISSION ON WORSHIP

The fall meeting of the Commission on Worship was held on October 5 at Ithaca, New York, with sessions in Ithaca Hall on the campus of Cornell University.

For the first time, a group of forty pastors from rural churches in the area attended the meeting, as guests of the Commission. The main program emphasis was worship as it is related to the rural church.

The morning business session was followed by a luncheon address by Rev. Deane Edwards, executive secretary of the Commission, in which he described the Commission's activities and program.

Among the afternoon addresses were: "The Opportunity of the Festival Occasions in the Rural Church" by Rev. Edward K. Ziegler, Edgewater, Virginia; "Drama in the Rural Church" by Mrs. Joseph F. Munstone of Wadhams, New York; and a summary by Mr. Edwards of worship at the Amsterdam Assembly." The closing communion service was conducted by Rev. Albert N. Rogers of Alfred, New York.

A public service of ecumenical worship was held in the evening at the First Presbyterian Church of Ithaca. Edwin T. Dahlberg of Syracuse, New York was the speaker on the topic, "Highlights of the Amsterdam Assembly of the World Council of Churches."

Churches in Many Nations to Unite In Observing Universal Prayer Week

By JESSE M. BADER

IN 1846 the first Week of Prayer was observed, sponsored by the World Evangelical Alliance. In 1949 Christians of all creeds, denominations, races and nations will find unity in the worldwide fellowship of the Universal Week of Prayer.

This year's observance, to be held January 2-9, will be sponsored in the United States by the Federal Council's Department of Evangelism and by the World Evangelical Alliance of London in all other countries.

The author of this year's Week of Prayer booklet is Rev. Lloyd E. Foster, minister of the Old First Church of Newark, New Jersey. Mr. Foster has written the 1949 booklet around the general theme, "The Dynamic Leadership of the Holy Spirit." The seven daily topics are: The Lost Emphasis; Finding Wholeness of Life through the Holy Spirit; the Christian Assurance; Learning to Pray in the Spirit; Releasing Spiritual Energies for an Atomic Age; The Compulsion to Witness; and A United and Empowered Church.

Many ministerial associations and councils have planned united prayer services for the community. Perhaps there is no more appropriate way for the churches of a community to begin the new year than to hold united meetings of prayer.

The Week of Prayer committee planning for local observances should be a strong committee, composed of ministers and lay men and women. The committee must plan the meetings, secure leaders, distribute announcements and literature, promote attendance among churches, and arrange for local publicity.

Literature is now available for use during the week's observance. Churches and councils should order enough copies of the booklet to provide one for each person who will attend the services. The 36-page booklet is attractively printed, and the cost is 5c per copy. A 10% discount is allowed on all orders of 100 copies or more. The booklet may be ordered from The Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

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for January 2-9, 1949

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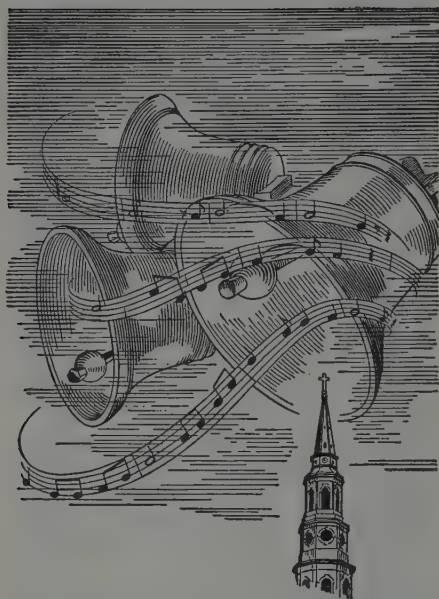
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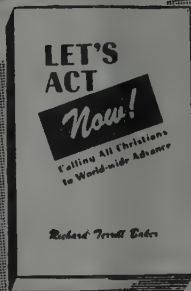
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TOWN AND COUNTRY CHURCH CONVOCATION WILL BE AT SAN JOSE

Fifteen outstanding religious and educational leaders will be featured at the fifth annual Convocation on the Church in Town and Country, to be held at San Jose, California, November 9-11. Nearly one thousand persons from all parts of the country are expected to attend.

The national gathering is sponsored by the Home Missions Council of North America, the Federal Council of Churches and the International Council of Religious Education.

Principal speakers at the Convocation include Dr. Paul S. Taylor, Professor of Economics, University of California; Dr. Correll M. Julian, Professor of Rural Church, Pacific School of Religion; Dr. Paul Land, head of the Department of Rural Sociology, Washington State College; Mr. John B. Ketcham, head of the Field Department, International Council of Religious Education; Dr. R. W. Sanderson, director of Field Research of the Board of Home Missions of the Congregational and Christian Churches; Miss Marjorie Mink, secretary of rural work for the Woman's Division of the Methodist Church; Dr. Maxwell T. Powers, Berkeley Baptist Divinity School; and Rev. Laing Sibbet, San Francisco Theological Seminary; and the Rt. Rev. Sumner F. Walters, the Episcopal Bishop of San Joaquin, California.

Major topics to be presented at the gathering include "Religious Education in the Town and Country Church," "Significant Women's Programs in Town and Country Churches," "Outstanding Needs of Rural Parishes," and a public forum on "The 160-Acre Water Limitation of the Federal Reclamation Law."

During the three-day session, eighteen commissions will be established to consider various problems related to the rural church. These commissions will consider such subjects as migrant farm labor, land tenure, rural community agencies, agricultural mission, and urban and rural relations. The findings will be used as a basis for recommending changes in the program in rural churches.

The Convocation is open to ministers and their wives, lay people, church administrators, religious educators, editors, officers of farm and rural community organizations, and employees of civic and government agencies.

Christmas Gifts Go Overseas



RNS Photo

George Taylor (right) president of the Board of Education of Stamford, N. Y., and three small students present their collection of Christmas gifts for overseas children to Rev. Herbert C. Lytle, Jr., Administrative Secretary of Church World Service.

Several thousand gifts, gaily wrapped and labeled for boys and girls in Europe and Asia, are on their way overseas, gifts from children in sixteen county schools in Delaware County, New York.

The presents, which reached the New York headquarters of the Committee on World Friendship Among Children on October 13, will be included with other parcels from schools and organizations throughout the country, and will go to children in fourteen war-torn countries for their celebration of the World Christmas Festival on December 15.

There was no way of telling what was inside the bright wrappings as they were shipped, but each one was carefully tagged with the approximate age of the boy or girl for whom it was intended.

Many church organizations have made similar collections of Christmas gifts for overseas children. Individuals

have sent packages for the shipment or have given money for one of the three standard gift boxes which were provided by the Committee. One contains a dozen items of warm clothing, another six and one half pounds of sweets and the third a pair of shoes.

All gifts are distributed without regard for race, religion, or political background. European children have decided to join in a mutual exchange of world Christmas presents, as soon as they are able. To show their gratefulness they started last year to paint world friendship greeting cards. More than 45,000 beautiful handpainted cards were received from eight different countries.

The Committee is an outgrowth of two earlier organizations, World Festivals for Friendship, Inc., and the Federal Council's Committee on World Friendship "Among Children. They were recently merged under the sponsorship of Church World Service.

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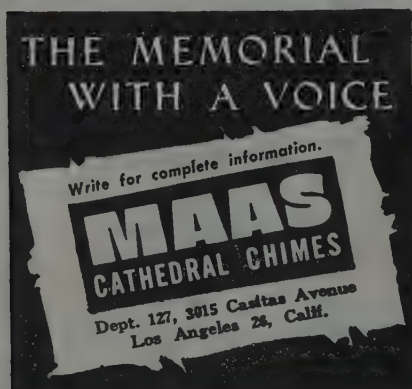
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Economic Life Statement Gives Christian Principles

SETS UP 11 GUIDEPOSTS FOR CHRISTIANS

BY CAMERON P. HALL

"THE Christian Church should welcome the fact that in recent generations there have been great movements of protest against inherited privileges and unjust structures in modern society" affirms a statement approved by the Executive Committee in September. While "the Christian Church should do all that it can to disclose the illusions in these ideologies and to confront the world with the Gospel in its fullness," the statement goes on to declare that "at the same time it should not forget its own obscuring of the radical ethical demands in its teaching and its share of responsibility for the spiritual confusion expressed in this rejection of Christian faith."

The statement, "Basic Christian Principles and Assumptions in Relation to the Church and Economic Life," was prepared by the Federal Council's Department of the Church and Economic Life. Printed copies of the statement are available at ten cents each.

The first section of the statement is entitled "Fundamental Religious and Ethical Assumptions." After giving six principles which "clearly represent Biblical teaching" and which "are part of most of the great traditions of Christendom," the statement discusses two misconceptions by which these principles have often been obscured in the teaching and behavior of the churches. "External events" as well as the "working out of the inner logic of the Christian faith and ethic" have, however, led to the discrediting of these misconceptions. One is "the belief that the existing economic systems are ordained by God. This belief has been applied to Feudalism and Capitalism, as under other circumstances it might have been applied to Socialism or Communism." A further misconception is the assumption that in basic economic relationships Christian love can best be expressed by paternalism "which leaves uncriticized the power of the few over the many." About both of these the statement declares that "the mere fact of rapid and radical change in recent centuries has made it difficult to regard any par-

ticular economic institutions as final or as ordained by God. Exploited or neglected classes and races have won new political and social power and have been able to challenge the pretensions that usually accompany benevolent use of power over others."

A second section discusses "Specific Ethical Principles for the Economic Order." Christian responsibility for economic life is put within a world situation "of great controversies between economic systems." This calls for "a perpetual Christian struggle in behalf of whatever values are most neglected in the predominant economic institutions. Under capitalism the emphasis should be on the need for justice, and under any form of collectivism, the emphasis should be on the need for freedom." Christian responsibility for economic life is likewise put within "the point of view of the needs of the whole world." It is emphasized that world economic progress "depends upon the relation between production and population. In some situations attention must be given to population control as well as to the increase of productivity."

Among the eleven guideposts for Christians in economic life, one has to do with property. "It must be recognized," the statement affirms, "that there are important differences between the various forms of property and that property that gives men power over others stands in special need of moral criticism." Another guidepost affirms that criticism of inequalities in the distribution of wealth and income "is of special importance because those who benefit by inequalities are easily self-deceived when they come to justify their own privileges." In its discussion on motives, the statement warns that "the Church should keep under the strongest criticism those economic institutions which increase the self-interest of men and which develop a moral climate within which money is regarded as the chief good and in which success in acquiring it is most highly honored."

In the section on "The Church and Modern Social Movements," both industry and agriculture are included. A "one-sided emphasis on urban as against rural problems needs to be cor-

rected," and it is urged that "the Church should be concerned about these problems, and the ways and means of their solution." Among these problems the "conditions that bear upon stability of tenure" are declared to be "far from satisfactory," with the family farm "burdened by many of the existing policies and institutions."

While the statement recognizes that the churches should make judgments "in specific issues that may at any time divide labor and management," it urges that "it should concentrate on the encouragement of processes which are in harmony with its ministry of reconciliation." The point is also made that "the churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the securing of greater economic justice and as a source of both dignity and morale for the workers."

In the final section on "The Contributions of the Church" the "central contribution of the Church to the solution of economic problems" is seen to be its help to its members to "turn the principles that have been outlined here into attitudes that control life." The statement gives emphasis to two of these attitudes; "(1) love that takes the form of sensitive concern for the welfare of all persons affected by economic decisions and that seeks to raise the level of justice in economic institutions, and (2) humility that comes when the Christian sees himself and his own social group under the judgment of God and which enables him to be critical of the tendencies in himself to seek power over others, to take more privilege for himself than is just, and to exaggerate the truth on his own side of any conflict of interest."

The statement is clear that "the Church must make its influence felt in economic life chiefly through the decisions of its laymen in their various occupations and as citizens." Along with Christian faith and ethics "there must be knowledge of the relevant facts and also wisdom in predicting the results of any policy." This calls for the help of the economist and of the responsible participant in economic life. The judgment of the churches and their members upon economic life must be made up of "right objectives, standards, and attitudes; technical knowledge; seasoned judgment based upon actual participation in economic activities; and awareness of the human effect of any policy upon all groups of people as those groups themselves see it."



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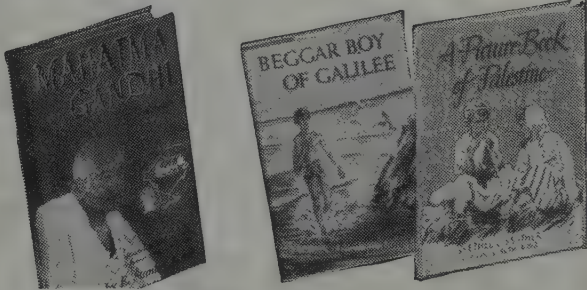
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DR. MACFARLAND WRITES FEDERAL COUNCIL HISTORY

The first full-length history of the Federal Council of the Churches of Christ in America appears in connection with its fortieth anniversary next month. It is entitled "Christian Unity in the Making" and bears the sub-title "The First Twenty-five Years of the Federal Council of the Churches of Christ in America, 1905-1930." It comes from the pen of Dr. Charles S. Macfarland, General Secretary Emeritus of the Council, who was its chief executive for nearly twenty years.

Dr. Macfarland's book covers both the origin of the Council and its history down to the time of Dr. Macfarland's retirement at the end of 1930. The story begins with the great Conference on Inter-Church Federation held in Carnegie Hall in 1905. It is not merely a general interpretation or an impressionistic picture but a carefully documented historical narrative. The story of the Council's activities is told year by year. The different periods when the advancement of its work took place by the establishment of new departments or areas of service are carefully traced. The personalities that were especially influential both in guiding the Council's policies and in carrying on its work are introduced in every chapter.

Dr. Macfarland has spent the last two years in the preparation of the manuscript, drawing upon both personal recollections and the voluminous records and reports of the Council. For the first quarter century of the Federal Council's life his volume will undoubtedly be regarded as the authoritative account. In fact, there is no other volume which undertakes to give a full factual record.

The volume is a large one of approximately 400 pages. It can be secured directly from the Federal Council's office, 297 Fourth Avenue, New York 10, N. Y., for \$2.75.

Church Women To Meet In Milwaukee Assembly

A call has been issued to Protestant church women who are "seeking a realistic solution to the present world crisis" to attend the fourth national biennial Assembly of the United Council of Church Women, to be held November 15-18, at Milwaukee, Wisconsin.

The Assembly, which has been described as a working conference, will map a comprehensive church program to deal with post-war employment and

education, housing and health, race and population problems, together with a specific church program for "crucial world areas."

A special feature of the Assembly will be a series of workshops offering instruction in mass communication techniques, Christian world missions, community relations, World Day of Prayer observances, leadership training, and the United Nations.

Twenty-five outstanding speakers will participate in the Assembly, including Mr. Henry Luce, publisher of *Life*, *Time* and *Fortune* magazines; Dr. Sterling Fisher, manager of the National Broadcasting Company's Public Affairs and Education Department; Dr. Henry P. Van Dusen, president of Union Theological Seminary; Dr. Welthy Honsinger Fisher, prominent author, lecturer, and world-traveler; Dr. Hilda Lazarus, first woman president of Vellore Medical College, South India, and Dr. John A. Mackay, president, Princeton Theological Seminary.

In describing the Assembly, the call stated that ministers throughout the country are being urged on the first two Sundays in November to preach on the topic, "Thy Kingdom Come," which has been selected as the Assembly theme. Arrangements are being made for women to occupy the principal pulpits in Milwaukee on the Sunday preceding the Assembly.

The call emphasized that the United Council of Church Women welcomes the cooperation of all denominations. "All women who have caught the glimpse of the meaning of Christian unity, sensed the hunger and suffering of the world and sin and tragedy of war, are welcome to attend the Assembly," the call concluded.

Twin Cities Meeting Is Held on Economic Life

A weekend study conference on the church and economic life for the Twin Cities of Minnesota was held October 16 and 17, convened by the Minneapolis Church Federation and the St. Paul Council of Churches. Delegates were appointed by the denominations, with laymen in the majority, representing business, labor, agriculture, and the professions.

The conference began on Friday evening with a dinner meeting under the chairmanship of Mr. Gideon Seymour, president of the Minneapolis Church Federation. The address was given by Rev. Cameron P. Hall, executive secretary of the Federal Council's Department of the Church and Economic Life.

Throughout Saturday the delegates met in three discussion sections on: What Issues in Economic Life Should Be of Major Concern to the Churches; What Is the Nature of the Obligation of the Churches Toward Economic Life?; and What Program Should the Churches Undertake in Relation to Economic Life? Section leaders were Professor Hugo Thompson of the Political Science Department, Macalester College; Dr. C. B. Kuhlmann of the Economics Department, Hamline College; and Professor H. W. Kitts of the Economics Department of the University of Minnesota.

This Twin Cities conference is the first in the 1948-49 series of "little Pittsburghs." It is the ninth state or city conference since the National Conference in February, 1947. Others are scheduled for the coming winter in the Middle and Far West.

NEW LITERATURE AVAILABLE

The Department of the Church and Economic Life offers the following new literature to aid the local church in its observance of Church and Economic Life Week, January 16-22, 1949.

A six-page promotional folder on Church and Economic Life Week. It gives practical and concrete answers to what is its purpose, its program, and helps that are available. Single copies 3 cents to cover postage. Free in reasonable quantities to church bodies on payment of postage.

An Order of Worship in Recognition of the Relation of the Church to Economic Life. Especially adapted for use on Church and Economic Life Sunday, January 16, 1949. Single copies 3 cents

What Churches Can Do About Economic Life. By Cameron P. Hall. Thirty-six pages of program suggestions and resource materials. Approximately 25 cents

Basic Christian Principles and Assumptions. The statement adopted by the Executive Committee, September, 1948. 10 cents

The Christian and His Occupation. By J. H. Oldham. With references to Christian Vocation from the reports of the first Assembly of the World Council of Churches. 10 cents

Suggested study materials are: *Economic Life: A Christian Responsibility*, by Cameron P. Hall; 35 cents; *Christianity and Work*, by Benson Y. Landis and James Myers, 25 cents; and *Reports from Amsterdam*, including Section III on "The Church and the Disorder of Society," with discussion questions, 25 cents

A CALL TO WHAT IS VITAL

Rufus M. Jones

This last book by the great leader in the Society of Friends contains his final credo. Firmly believing that the times are ripe for a signal advance in religious life, he points out the value of harmonizing true science and true religion for the greater good of the human race.

Science, he writes, cannot deal with intrinsic values such as beauty, moral insight, love—the scientific method is not the only approach to reality. We must have a new, vital religion, a Christian religion, facing the facts of science but realizing the power of revelation and faith.

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Cincinnati Biennial Celebrates Council's Fortieth Anniversary

ON ITS 40th anniversary, the Federal Council of the Churches of Christ in America, at its biennial meeting in Cincinnati, will look both forward and backward. In formal observance of the anniversary the Federal Council will review four decades of progress in promoting "a spirit of fellowship, service and cooperation" among the Christian churches of America. In business sessions it will consider a forward-looking program to strengthen spiritual life and advance the solution of many current problems confronting society.

With the prospect that the sessions may attract 500 religious leaders from other cities, the biennial meeting will open a three-day session in the Hotel Gibson at 10 a.m., Wednesday, December 1 and continue through Friday, December 3. The wide range of issues is indicated by the topics to be discussed in section meetings on Thursday. They include greater lay participation and leadership, the ministry of the church to older people, the united evangelistic advance, programs and policies of the churches in the field of human rights, the churches' responsibility in dealing with juvenile delinquency, displaced persons and overseas aid.

The 40th anniversary dinner will be held Wednesday night at the Masonic Temple with former presidents as honored guests. Dr. George

W. Richards, president-emeritus of the Seminary of the Evangelical and Reformed Church, Lancaster, Pa., and a member of the Federal Council since its birth, will be the principal speaker. His subject is "The Contribution of the Federal Council to Christian Unity."

Former presidents who have been invited to make brief addresses are Bishop Francis J. McConnell, Bishop Ivan Lee Holt, Dr. Edgar DeWitt Jones, Dr. George A. Buttrick, Dean Luther A. Weigle, the Rt. Rev. Henry St. George Tucker, and Bishop G. Bromley Oxnam.

At the opening session Dr. Samuel McCrea Cavert, general secretary, will speak on "The Federal Council—Yesterday, Today and Tomorrow." Professor Walter M. Horton, Graduate School of Theology, Oberlin, Ohio, will present the report of the Commission on "The Witness of the Church in Our Time" Wednesday afternoon.

Two public meetings in the Taft Auditorium are scheduled. "The Church and International Peace" is the theme of a meeting Thursday night with Hon. J. Leighton Stuart, U. S. Ambassador to China, speaking on "The Far East," and John Foster Dulles, American delegate to the United Nations, on "The West." On Friday evening Mr. Taft will deliver the presidential address, "The Church and Its Laity."

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This is one of Dr. Gilkey's most challenging books, answering the vital question—How can we find a firm faith in these days of change and disillusionment? He introduces the problems faced by people in their search for faith, and questions they ask. He writes of the characteristics which distinguish people who have found faith and describes the techniques by which we, like them, may gain a sense of God's reality and nearness. The closing chapters contain a frank statement of how liberal Protestants believe life should be lived. \$2.00

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ELECTED NEW DIRECTOR OF PUBLIC RELATIONS



Donald C. Bolles, public relations consultant and former newspaperman, has been elected director of public relations of the Federal Council of the Churches of Christ in America.

The announcement of Bolles' election by the Executive Committee, effective October 15, was made by Charles P. Taft, Cincinnati, Ohio, president of the Federal Council. Bolles, who succeeds John Fortson, recently returned from Europe where

he was in charge of relations with the daily press at the first Assembly of the World Council of Churches in Amsterdam.

The new public relations director spent 25 years in newspaper work in Wisconsin, and with the Associated Press in Chicago, Detroit, Milwaukee and New York. He resigned in 1943 from the Associated Press after 18 years' service to enter public relations. In that capacity he has served several organizations and corporations, including the Federal Council's Commission on a Just and Durable Peace headed by John Foster Dulles.

He is an active member and a former director of the Publicity Club of New York and a member of the Silurians, composed of veteran New York newspapermen. A resident of Teaneck, N. J., for 18 years, he is active in civic affairs as a member of the board of directors of the Hackensack YMCA and the Teaneck Community Chest. He is a former vice president, North Bergen County Council, Boy Scouts of America, and one-time warden and vestryman, Christ (Episcopal) Church, West Englewood, N. J.

Bolles, son of the late Stephen Bolles, veteran Wisconsin newspaperman and Congressman, is a native of Buffalo, N. Y. He is married and has three children. One son, Richard is a pre-theological student at Harvard and the other children, Ann and Donald F. are students at Beloit College, in Wisconsin.

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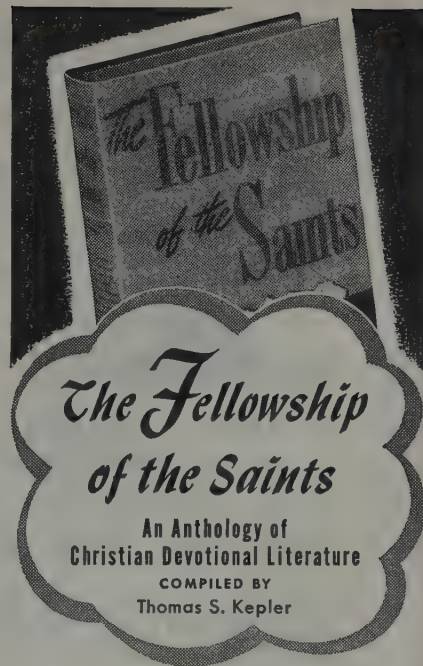
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The editor, Dr. Thomas S. Kepler, is professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College. He is author of *Credo*; compiler of *Contemporary Religious Thought* and *Contemporary Thinking About Jesus*.

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THE MAN WHO OWNED THE STABLE

by Armand L. Currie

An interesting tale of one whose sympathies were broad, whose love was deep, who offered a stable bed to weary strangers, and who was to learn that his manger had cradled a King.

MY SON

by Armand L. Currie

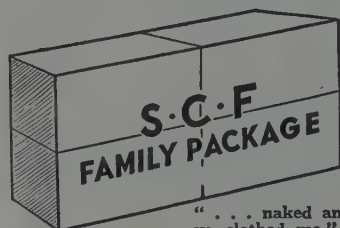
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RESEARCH ASSISTANT DIES

Miss Edith A. Trotter, research assistant for the Federal Council, died suddenly in New York on October 13. She had been employed by the Federal Council for more than 20 years.

Miss Trotter came to the Council as secretary to F. Ernest Johnson, head of the Department of Research and Education, and in 1944 was appointed research assistant. Her keen philosophical mind and painstaking service were of great value to the department. While she was still employed as a secretary she prepared many monographs for *Information Service*, some of which were on Liquor Control, the Churches and the Social Security Act, the Problem of India's Future. In more recent years she prepared monographs on Conflict over Palestine, the Mass Murder of Jews in Europe, and Colonial Policy for a Modern World, as well as contributing many of the major articles and book reviews which have appeared in *Information Service*.

Radio Programs—November

SUNDAYS—"Radio Chapel"—WOR only—9:30-10:00 a.m.; Dr. Ralph W. Sockman, "National Radio Pulpit"—NBC—10:00-10:30 a.m.; Dr. John Sutherland Bonnell, "National Vespers"—ABC—1:30-2:00 p.m.

MONDAYS—Dr. Arthur Acy Rouner, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. Phillips Packer Elliott, "Faith in Our Time"—Mutual—10:15-10:30 a.m.

TUESDAYS—Dr. Wendell Phillips, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. Franklin P. Cole, "Faith in Our Time"—Mutual—10:15-10:30 a.m.

WEDNESDAYS—Dr. Allen B. Claxton, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. F. Howard Callahan, "Faith in Our Time"—Mutual—10:15-10:30 a.m.

THURSDAYS—Dr. Samuel M. Shoemaker, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.

FRIDAYS—Dr. Arthur H. Limouze, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.

SATURDAYS—Dr. Walter W. Van Kirk, "Religion in the News"—NBC—6:15-6:30 p.m.

EVERY DAY—"Minute of Prayer"—WOR—6:00 a.m.

(All times given are Eastern Standard Time)

AMONG THE NEW BOOKS

Is God In There?

By CHARLES T. LEBER, Revell, 1948, \$2.50

The power of the Church in this new age is the theme of this book. It brings to focus many exciting and interesting experiences of the author which make reading it a pleasure. It is practical and "down to earth."

In the eight chapters Dr. Leber places before the reader some of the "present and impending dangers threatening the place and influence of the church." Does the church have the power to save the world? Is God in the church today?

"The Call of Human Suffering" is the title of the second chapter. It is one of the best. "If a stricken, suffering world is to be restored, it will be only by the church of Christ bringing mankind to comprehend that there are five R's in Restoration, namely, Relief, Reconstruction, Reconciliation, Redemption and Resurrection!"

In Panama City Dr. Leber is present during a religious parade. He is awe-stricken when he sees Jesus carrying His cross—with a cushion on His

shoulder. It is true that we limit His power and condition our love by cushioning the cross. This illustrates the clarity and force with which Dr. Leber writes about the failure of so-called Christians to be dedicated Christians.

In the chapter "Stripping the Church for Action" appear letters from ministers throughout the world in answer to this question: "What changes in the life, organization, and work of the church do you believe to be necessary in order that the church may move out into new ways to exercise moral and spiritual leadership in the era of atomic power?" Return to fundamentals and more and better evangelism top the list in order of frequency. These letters make interesting reading!

"The Folding Star" is really a report of the Whitby Conference. In the final chapter, "Above All, Keep the Vision" he concludes: "For surrounded and surfeited by the brutal and disappointing facts of our time, when one keeps the vision, he knows the future of the church is sure."

A remarkable book picturing the suffering and needs of the world, the

power of the church, and filled with choice illustrations from the author's varied experience, wide travels and Christian insight and understanding. —J.L.S.

The Protestant Era

By PAUL TILLICH. Translated and with a Concluding Essay by James Luther Adams. University of Chicago Press, \$4.00

Those who realize that Paul Tillich is one of the most original thinkers of our generation but who find his writings too formidable to read in their entirety will welcome these selections and this interpretation. Many of the materials are translated directly from the German. In addition to the translation Dr. Adams has given us an analysis which affords valuable clues to an understanding of the significance of Prof. Tillich's thought.

The volume consists of eighteen selections, chosen with a view to giving a well-rounded picture of his views about religion and history, religion and culture, religion and ethics. The center of interest is in the contribution which

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Protestantism may make in the present crisis. His main concern is whether Protestantism is so closely bound up with the humanism of our era that both will go down together. He interprets Protestantism, in its true genius, as not limited to any particular historical period but as having a prophetic, universal and timeless quality. The forms of Protestantism he sees as transitory, but the "Protestant principle" as always making itself powerfully felt in creative ways.

The "Protestant principle," as defined by Paul Tillich, demands the

shaping of a new philosophy of history. It must welcome criticism of our inherited culture, and find the elements, neglected or distorted in it, which will point the way beyond the present era. But in Dr. Tillich's philosophy the new integration of society must be of a spiritual character and is impossible without the recognition of a power more than human, greater than the present "demonic forces" that now hold sway over men.

This is a volume for the thoughtful student, not for the casual reader.

—S.M.C.

Life With Family

By JEAN SCHICK GROSSMAN, Appleton-Century-Crofts, Inc.; 1948, \$3.00.

Described in the sub-title as "A perspective on parenthood," this book is a mellow and understanding portrayal and interpretation of meanings and values in parent-child relationships. It recognizes that a well-developed marriage in which a father and mother make much of their relationship with each other is the first requirement in the development of wholesome parent-child relationships, for children live in an atmosphere as surely as they live in a dwelling.

This technician in parent-child relationships writes in non-technical terms. She finds that parenthood is an exacting relationship calling for the best that is in the man and woman but one in which the person who cultivates love, understanding and comradeship, and is open-minded to take advantage of what other parents have learned, can have a good measure of its successes and rewards.

She emphasizes the differences among children and the changes through which any particular child goes. She calls attention to the need of letting children grow in their own way and at their own rate. Family fellowships, joys and sorrows, work and play, harmonies and disagreements and the values which lie mainly in the way people treasure and understand one another are presented through a multitude of illustrations which have come to the author out of her own family life or from the family experiences of chosen persons from the multitudes who have been in Mrs. Grossman's classes.

As a staff member of the Child Study Association of America the author has profited by rich contacts with thousands of plain homemakers and has also enjoyed a wide acquaintance with educational forces and factors which pertain to child study and to family life. Readers of this book ought to become

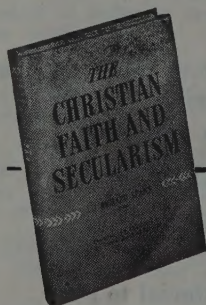


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Let Me Commend

By W. E. SANGSTER, Abingdon-Cokesbury, \$1.75

The author is the well-known minister of Westminster Central Hall, noted preaching center in London. The title is a part of a striking sentence, uttered by Charles Wesley, "O let me commend my Saviour to you."

There are six chapters in this valuable and timely evangelistic volume: The Relevance of Evangelism, The Substance of the Message, The One With The Many, The Team with the Crowd, The One with Another, The Boundless Hope. These six chapters are the Sam P. Jones lectures given by the author at Emory University in Atlanta, Georgia, in 1948.

Three forms of evangelistic effort—public or platform, team work, and personal witness—are dealt with in clear detail. All three forms must be used, says Dr. Sangster, if the full fruit of evangelism is to be reaped.

This book is filled with striking illustrations from real life. The author refers often to the power of Christ to

recreate and change lives, as he has seen the "miracle of Grace" happen in his own ministry.

The pastor or layman who reads this excellent book will feel an inner compulsion to do his full part in bringing the people about him into touch with Christ for redemption. This book should be in the hands, and its throbbing spirit of evangelism in the heart, of every minister.—J.M.B.

Teaching the World to Read

By FRANK C. LAUBACH, Friendship Press, 1948, \$2.

In Dr. Laubach's "Handbook for Literacy Campaigns", his most immediate concern is for those working with the Younger Churches where illiteracy is a stumbling block to Christian nurture and a higher standard of living. The syllabus, however, should be of interest to all who care for a wider knowledge of the Gospel and a more durable world order. This volume, begun in 1943 with the aid of a number of collaborators, presents a short survey of the illiteracy which still grips three-fifths of the human race. He recounts briefly the story of the modern literacy campaigns and gives much practical information and suggestions on technics for combating the ancient evil. The writing is somewhat uneven but the subject matter is of first-class importance to Christian international strategy.—R.M.F.

PREACHING and the DRAMATIC ARTS

by E. Winston Jones

This is one of the most stimulating books on preaching to appear in many years. The author applies a modern knowledge of psychology to the art of the preacher. Other books do this, of course, but not with the full use of the dramatic arts and of parallels from those arts, and with the fullness of illustration that Dr. Jones uses.

The author does not hold that preaching is drama, in the narrow definition of the term, nor that the preacher is an actor. He holds, however, that the preacher must employ dramatic techniques if he is effectively to convey the meaning of his message.

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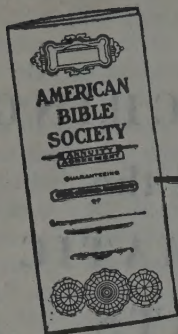
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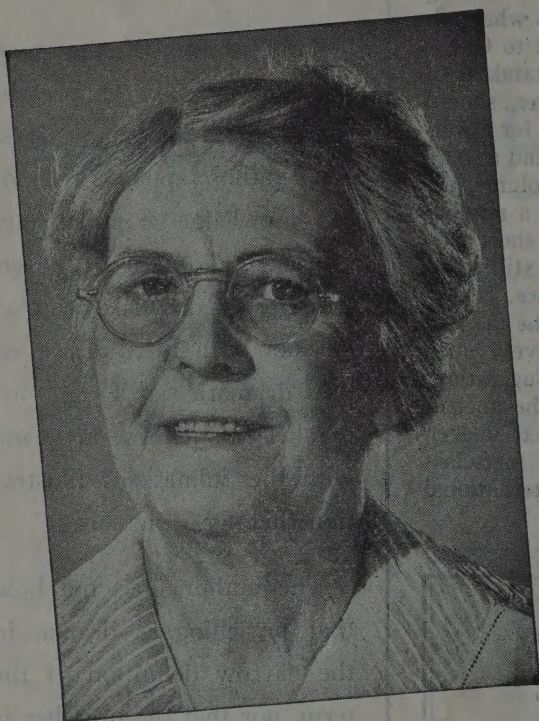
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